1:Heckewelder M-5 (ca. 1800)1819
NM7 Delaware NM7

as the white and black oak, the white walnut, of which they make pills, the cherry, dogwood, maple, birch, and several others. They prepare and compound these medicines in different ways, which they keep a profound secret. Those preparations are frequently mixed with superstitious practices, calculated to guard against the powers of witchcraft, in which, unfortunately they have a strong fixed belief. Indeed, they are too apt to attribute the most natural deaths to the arts and incantations of sorcerers, and their medicine is, in most cases, as much directed against those as against the disease itself. There are, however, practitioners among them who are free from these prejudices, or at least do not introduce them into their practice of the medical art. Still there is a superstitious notion, in which all their physicians participate, which is, that when an emetic is to be administered, the water in which the potion is mixed must be drawn up a stream, and if for a cathartic downwards. This is, at least, innocent, and not more whimsical perhaps, nor more calculated to excite a smile, than some theories of grave and learned men in civilised countries.

In fevers the Indians usually administer emetics which are made up and compounded in various ways. I saw an emetic once given to a man who had poisoned himself with the root of the May Apple.* It consisted of a piece of racoon skin burned with the hair on and finely powdered, pounded dry beans and gunpowder. These three ingredients were mixed with water and poured down the patient's throat. This brought on a severe vomiting, the poisonous root was entirely discharged and the man cured.

In other complaints, particularly in those which proceed from rheumatic affections, bleeding and sweating are always the first remedies applied. The sweat oven is the first thing that an Indian has recourse to when he

* Podophyllum peltatum.

1:Heckewelder M-5 (ca. 1800)1819
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feels the least indisposed; it is the place to which the wearied traveller, hunter, or warrior looks for relief from the fatigues he has endured, the cold he has caught, or the restoration of his lost appetite. 757 515

This oven is made of different sizes, so as to accommodate from two to six persons at a time, or according to the number of men in the village, so that they may be all successively served. It is generally built on a bank or slope, one half of it within and the other above ground. It is well covered on the top with split plank and earth, and has a door in front, where the ground is level to go or rather to creep in. Here, on the outside, stones, generally of about the size of a large turnip, are heated by one or more men appointed each day for that purpose. While the oven is heating, decoctions from roots or plants are prepared either by the person himself who intends to sweat, or by one of the men of the village, who boils a large kettleful for the general use, so that when the public cryer going his rounds calls out *Pimook!* "go to sweat!" every one brings his small kettle, which is filled for him with the potion, which at the same time serves him as a medicine, promotes a profuse perspiration, and quenches his thirst. As soon as a sufficient number have come to the oven, a number of the hot stones are rolled into the middle of it, and the sweaters go in, seating themselves or rather squatting round those stones, and there they remain until the sweat ceases to flow; then they come out, throwing a blanket or two about them that they may not catch cold; in the mean while, fresh heated stones are thrown in for those who follow them. While they are in the oven, water is now and then poured on the hot stones to produce a steam, which they say, increases the heat, and gives suppleness to their limbs and joints. In rheumatic complaints, the steam is produced by a decoction of boiled roots, and the patient during the operation is well wrapped up in blankets, to keep the cold air from him, and promote perspiration at the same time. 757 515 343

1:Heckewelder M-5 (ca. 1800)1819
NM7 Delaware NM7

Those sweat ovens are generally at some distance from an Indian village, where wood and water is always at hand. The best order is preserved at those places. The women have their separate oven in a different direction from that of the men, and subjected to the same rules. The men generally sweat themselves once and sometimes twice a week; the women have no fixed day for this exercise, nor do they use it as often as the men.

In the year 1784, a gentleman whom I had been acquainted with at Detroit, and who had been for a long time in an infirm state of health, came from thence to the village of the Christian Indians on the Huron river, in order to have the benefit of the sweat oven. It being in the middle of winter, when there was a deep snow on the ground, and the weather was excessively cold, I advised him to postpone his sweating to a warmer season; but he persisting in his resolution, I advised him by no means to remain in the oven longer than fifteen or at most twenty minutes. But when he once was in it, feeling himself comfortable, he remained a full hour, at the end of which he fainted, and was brought by two strong Indians to my house, in very great pain and not able to walk. He remained with me until the next day, when we took him down in his sleigh to his family at Detroit. His situation was truly deplorable; his physicians at that place gave up all hopes of his recovery, and he frequently expressed his regret that he had not followed my advice. Suddenly, however, a change took place for the better, and he not only recovered his perfect health, but became a stout corpulent man, so that he would often say, that his going into the sweat oven was the best thing he had ever done in his life for the benefit of his health. He said so to me fifteen years afterwards when I saw him in the year 1798. He had not had the least indisposition since that time. He died about the year 1814, at an advanced age.

2:Newcomb E-4, 5 (1951-1952) 1956
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although they have many Indian friends of other tribes. Any Indian can participate in peyote meetings, and a few people can hold one, whereas the Big House Ceremony requires a large co-operative group of people. Associated with the advantages of peyotism is the fact that the Delawares are even more scattered than they were during the war and would have a difficult time getting together for a twelve-day Big House Ceremony. The disintegration of the Big House Ceremony is regretted by many Delawares, but nothing is being done, or can be done, to revive it.

It is not entirely clear when most other elements of Delaware religion disappeared or were replaced. The reason for this is that no other ceremonies were as universal or as well known as the Big House Ceremony. Nevertheless, it is possible to make estimates which probably are reliable.

Vision quest.—The Delawares no longer seek visions, and apparently few people have unsolicited visions. Informants frequently claim that "no one can have visions because the earth is no longer clean" (M.B.), or that one has to be "morally clean" to obtain a vision (N.D.). Few people living in a white man's world can claim these virtues, informants add. No young people were encountered who had had visions, solicited or otherwise. Several middle-aged and old people claimed to have had visions, but their visions had not been solicited. The guardian spirit of one informant (R.W.), for instance, was the Mask Being. This deity had appeared when the man was in delirium following an automobile accident. The vision quest was probably declining in popularity before the Cherokee-Delawares reached Oklahoma and shortly thereafter disappeared entirely. Supernatural beings encountered in a peyote trance are not regarded as guardian spirits.

Sweat bathing, Shamanism.—Sweat bathing disappeared among the Cherokee-Delawares during the early decades of this century. O.A. was given a sweat bath as a child, as a cure for some childhood illness. Shamans often presided over sweat bathing, and the last Cherokee-Delaware shaman (Chief Elkhair) died almost two decades ago. M.B. of the Anadarko Delawares claimed that sweat baths were in vogue there until "a few years ago."

Curing.—Although shamans and sweat bathing have passed into oblivion there is still secular knowledge and perhaps use of native medicines and cures. These are useful in love, for fevers, hiccoughs, colic in children, and the like. One informant (N.D.), for example, had inherited from her mother some sort of animal foot plus rules and ritual which were used as "love medicine." N.D. used this magical device once successfully, but is reluctant to use it again. It is doubtful if she will pass these secrets along to her daughter. Peyote, government doctors, and hospitals seem to have supplemented native therapy — medicinal and supernatural — for more important illnesses.

Doll Dance.—According to Kinietz, "The Doll Dance which was a family responsibility has not been held since 1929."[9] This agrees with my information, although the last remaining doll owner had vowed to

[9] Kinietz, 1946, p. 14.

3:Zeisberger M-5 (1767-1780)1910
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Eastern Woodland Indians NM4
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are as cleanly as one could expect it. The Monsys[14] and the Mingoes, however, far excel the Delawares in uncleanliness, and, since the dogs are constantly in the houses or lying about the fires, there are generally many fleas and other insects.

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Their britchen,[13] made of boards and arranged about the fire, serve as table, bench and bedstead. The underbedding upon which they lie, is either an untanned deer or bear skin or a mat of rushes, which grow in ponds or stagnant water; these the women are clever enough to decorate in red, black or other colors, finding the materials for the latter in the forest. These mats they also fasten about the walls of their lodges, keeping out the cold of winter as well as for ornamentation. Blankets worn during the day as part of the clothing serve at night as covering.

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Boys and girls sleep apart. As soon as girls walk a little frock is fastened about them in order that they may accustom themselves to wear their clothing in a modest manner, the garments of the women being short, for the reason that long gowns would seriously inconvenience them in their movements through the forests. In this particular the boys are neglected, wearing little or nothing until at the age of five or six years, when a flap of cloth is fastened to a leathern band or girdle that has been worn from early in infancy in order that they might become accustomed to it.

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Houses of the Indians were formerly only huts and for the most part remain such humble structures, particularly in regions far removed from the habitation of whites. These huts are built either of bast (tree-bark peeled off in the summer) or the walls are made of boards covered with bast. They are low structures. Fire is made in the middle of the hut under an opening whence the smoke escapes. Among the Mingoes and the Six Nations[14] one rarely sees houses other than such huts built entirely of bast, which, however, are frequently very long, having at least from two to four fire-places; as many families inhabiting such a house as there are fire-places, the families being related. Among the Delawares each family prefers to have its own house, hence they are small. The Mingoes make a rounded,

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776 power. Besides its specific name, the term, "our Grandfather," is ap-
778 plied ceremonially to fire. Rocks are also known as "our Grandfathers." Water is regarded as a powerful spiritual force and is known as "our Mother."

757 Some cases of illness can be cured in one treatment while in others it is necessary to hold several meetings in the sweat lodge. The latter is known by a term meaning "temporary sweating." New stones are secured for each treatment. It is considered advisable to let one or more days elapse between treatments, as determined by the physical condition of the patient. The latter is occasionally massaged by the doctor, who first warms his hands upon a hot stone before rubbing the affected area. Often it is necessary also for the healer to [755] blow hot or cold air upon the patient. For the first the shaman's breath is warmed by means of a hot drink. In Delaware terminology this is known as "warm breath." In case of fever or exhaustion the "cooling breath" is used. One doctor had so much supernatural power in this respect that his breath would cause a swelling wherever it struck the body. It was therefore necessary for him to exercise great care in this type of treatment to avoid bringing undue discomfort to the patient.

795 Following the ritual performance in one of the Delaware peyote
515 cults, it is customary at the present time for the participants, both men and women, to go into the sweat house (Petrullo, 1934, p. 95). This usually occurs before sunrise. The sweat house for this assemblage accommodates about twenty persons. The equipment is precisely the same as for the performance previously described, but there is no ritual connected with this performance. Men and women enter together and drink hot water to induce perspiration. In case of nausea, they chew "Osage tobacco" (wild sage) and swallow the juice. This plant, according to my informant, has a very strong taste together with astringent qualities. The sweating period is followed by a plunge.[81]

[81] This is comparable to the semi-social aspect of the rite as described by Heckewelder, *op. cit.*, pp. 225-226. "These sweat ovens are generally at some distance from an Indian village where wood and water are always at hand. The best order is preserved at those places. The women have their separate oven in a different direction from that of the men, and are subjected to the same rules. The men generally sweat themselves once and sometimes twice a week; the women have no fixed day for this exercise, nor do they use it as often as the men." He also states: ". . . A cryer goes his rounds calling *pimook*, 'go to sweat.' Everyone brings his small kettle which is filled for him with the potion which at the same time serves him as a medicine, promotes profuse perspiration, quenches his thirst."

7: Speck E-5 (1928-1932) 1937 NM7 Delaware NM7
Lenape

mixed with tallow. The reason given for this action was to impress the Great Spirit with the fact that his people were up and about and observant of cleanliness and good appearance as they went about their tasks,—in short, that they were consciously alive and mindful of their obligations toward the rules of life taught by him.

Children were awakened about sunrise and instructed to wash their faces at once so that the Great Spirit would see that they were not lazy but ready and prepared for the day's duties. Young people were, moreover, advised to lift their feet nicely when they walked, and to find constantly something to do to engage their time in occupations that would be helpful to their parents and others. These monitions were also backed by the instructions that the Great Spirit would find them meritorious in conduct and reward them with a long and happy life. The present members of the nation who were brought up in such practices lament deeply the indifference of members of the present generation in such matters, attributing the decline of their people to failure in observing the teachings which made their ancestors powerful and respected.

A rite recorded of the Delawares of former times was the washing of youths each morning in clear running water, preferably that of streams, both in winter and summer, suggestive of a "river-cult." We hear of this habit frequently in the narratives of Delaware history when the tribe resided in the East. It seems to have been insisted upon generally for youths,[6] even enforced upon white boys who had been taken captive and adopted in the Nation, as we see in the following narrative.

To have spoken of personal purification by immersion in the water of streams leads to a more formal method of washing away defilement by the same means. Referring to John McCullough, who in 1776 wrote of his experiences while living as a captive with the then hostile Delawares, we are told of his enforced "conversion" to paganism at the hands

[6] An interesting resume of Delaware practices in the training of youths and warriors is given in the account of a Delaware author who describes the daily plunge into the river by boys undergoing the course of training in pairs. Cf. R. C. Adams, "Legends of the Delaware Indians," Washington, D. C., 1905, p. 26.

8:Lindeström T-5 (1654-1655) 1925
NM7 Delaware NM7

CHAPTER XXVIII.

Concerning the Vapor Baths of the American Savage People.

The bathhouse of the savages is made of stone and clay and arched like a bake oven with a hole above, large enough to crawl through.[1] [For bathing] they make a large pile of stones red hot, which they place in the centre of the bath house, and the bath house is [made] so large that they can lie lengthwise around the hot stone pile. When they now want to bathe, as many as can get room at a time will crawl in and then they stop up the hole well with frieze cloth. Then the savages within the bath house begin to pour water upon the stones, accompanying this with an unspeakable crying and noise, that one may really be fearful of it, each one imitating the animal from which his *Pddhra* or idol has been taken, upon which they believe, the one [crying] like a lion, the one

[1] "This Hot-house is a kind of little Cell, six or eight foot over, round, made on the side of a hill (commonly by some Rivulet or Brooke) into this frequently the Men enter after they have exceedingly heated it with store of wood, laid upon an heape of stones in the middle. When they have taken out the fire, the stones keepe still a great heat: Ten, twelve, twenty more or lesse, enter at once starke naked, leaving their Coats, small breeches, (or aprons) at the doore, with one to keepe all: here doe they sit round those hot stones an houre or more, taking tobacco, discoursing and sweating together, which sweating they use for two ends: First, to cleanse their skin: Secondly, to purge their bodies, which doubtlesse is a great meanes of preserving them, and recovering them from diseases, especially from the French disease, which by sweating and some potions, they perfectly and speedily cure: when they came forth (which is matter of admiration) I have seen them runne (Summer and Winter) into the brookes to coole them, without the least hurt." Williams, *Key*, 158; cf. Hodge, *Handbook*, 660 ff.; Johnson, *Swedish Settlements*, I, 357 ff.

8: Lindeström T-5 (1654-1655) 1925
NM7 Delaware NM7

515 like a bear, another like a bull,[2] a third like a wild boar, wolf, dog, goose, rooster,[3] etc. And when they now have finished bathing, and are not able to endure any more heat, then they crawl out of the bath house one after another, and run towards the stream into the cold water, being as agile to swim in the water as a goose. Then another crowd crawls into the bath house and makes the same noise, until each one has had his turn.[4]

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[2] *Den som en tiur*, that one like a bull.

[3] *Wargh, hundh, gåds, tupp.*

[4] *Till thes kwarffwet är omgånget.* The description of Lindeström refers to the ceremonial vapor bath. He seems to have been unfamiliar with the vapor bath for medicinal purposes. Heckewelder says: "In those [complaints] which proceed from rheumatic affections bleeding and sweating are always the first remedies applied." *Indian Nations*, 225.

The Indian word for the bath-house was *piåmoakan* (German orth.), from root *piåm* (pēm), to sweat, hence sweat house. Cf. Brinton, *Dict.*, 115–16; also Montanus, *Beschr.*, etc. (Amsterdam, 1671).

The employment of heat in the form of hot water or vapor to counteract certain disorders or cure various diseases is apparently common among all peoples that have reached a certain stage of development. In Central West Africa I found the practice among several tribes. (See my forthcoming book, *The Ethnography of Certain Bantu Tribes, etc.*)

It is interesting to note in this connection, that modern science is giving increased attention to the thermogenic reaction of the body against infectional diseases, and the application of heat to certain parts of the body, externally and internally, as a means of counteracting disorders or removing parasites lodged in the small or large intestine. Dr. D. Rivas, of the University of Pennsylvania, who has developed a new treatment for tape worm, dysentery, etc., based on a novel application of the principles of thermotherapy, has effected some remarkable cures without medicine of amebic dysentery and the removal of hook worms and the entire tape worm, head and all. Cf. Rivas, *The Thermogenic Reaction*, etc., The New Orleans Medical and Surgical Journal, Vol. 69, No. 2; *The Effect of Temperature on Protozoan and Metazoan Parasites and the Devise of a New Procedure—the "Hydro-Thermic Method"—for the Treatment of Parasitic and other Affections of the Intestine.* (In print.)

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